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WAR SUFFERERS'
RELIEF BULLETIN

"Not to be ministered unto, but to minister"

May, 1945 — **Vol. 1, No. 3**

Report on Mission to France

By Samuel J. Goering

A report from the two Mennonite relief workers, Samuel Goering and Henry Buller, who entered France March 18, has been eagerly awaited at the Akron office. This preliminary account, prepared by Bro. Goering after he returned to London, April 18, does not contain detailed information regarding the relief needs of France as much as it suggests the outline the Mennonite relief effort in that country will likely follow. Of particular interest are the contacts with Mennonite brethren in the Alsace area and the provision made to assist them.—Editor.

I went to France by rail and boat. Henry Buller was driving our van and got to Paris four days later. We spent a few days in Paris contacting government men and relief work agencies and then proceeded to Lyon, as you know from my Paris cable. We attended a meeting of the voluntary relief organizations in France while in Paris. Some of the problems discussed were: living quarters for relief workers, gasoline for relief cars, office space for relief organizations, etc. We will need a small place in Paris to serve as an address for the present. It may be that a room or two in the hotel the voluntary relief organizations are planning to rent will serve the purpose. Rent and living expenses are very high in Paris, and I feel that under the circumstances we do not want our workers there any longer than necessary.

We still have our office in Lyon. I have asked Henry to keep it until we have another place. In my opinion Dole or Besancon would be better, even though they are smaller cities. We are making arrangements for a children's home near Dole. The train connections to Paris, Strasbourg, and Mulhouse are good from either place. Both are close enough to Paris that one can go there when necessary.

Tour by Car

We made a tour by car about 2,500 miles, touching the following large centers: Dieppe, Le Havre, Rouen, Paris, Le Mans, Angers, Angouleme, Tulle, Le Puy, Lyon, Macon, Dole, Belfort, Mulhouse, Colmar, Strasbourg, Nancy, Paris. We will want to center our work not south but north and east of Lyon. We have now a children's home in the south which was placed there during the German occupation because Jewish and children of other persecuted peoples were safer there. Now that condition no longer exists, but the colony is established there and it would be expensive to move it. The place near Nantes is too far west and in my opinion much too large, but Mr. George together with a representative or Entr'Aide agreed on it before we came. If we keep it we may use it as a home for refugees. France has thousands of homeless people at the present time.

Visit Alsatian Mennonites

On Easter Sunday we attended services at the Mennonite church in Colmar. In the afternoon Bro. Volkmar, who is very much interested in the relief program, accompanied us to see Bro. Widmer, near Mulhouse, who is chairman treasurer of their conference committee. He agreed to serve as treasurer for relief funds until the permanent committee is organized.

From there we went to see Bro. Nussbaumer at Altkirch. All three are members of their conference committee. They wanted to know what the American Mennonites would do and we promised them $500.00 a month for the present. We decided to pay over to them, from the money on hand, 100,000 Frs. or the equivalent of four months' allowance so that they have enough money to begin now some worthwhile work, a children's home or whatever they think best. Some of the Mennonites have lost everything, but others lost nothing or very little. Folks who have things will, we feel, gladly give supplies or money to help along. Bro. Volkmar is willing to help in the work but will need to have expenses and maintenance paid. He will help to get things started. Bro. Volkmar has two daughters who are graduate nurses and interested in helping along in the work. The older daughter has ten years' experience in a hospital and the younger has five years in a children's home. As soon as I find time I will write to you in more detail about our visit in Alsace. Bro. Buller and Bro. Volkmar will investigate more fully the needs among the Mennonites and as soon as I get additional information I will send it on to you. As soon as a home or some definite work is started we will want to send them needed supplies rather than money.

Need for Personnel

A representative of Entr'Aide spent nearly four days with us on the trip. He feels that the work we are doing is very much worth while. They have the funds (or can get them) and the children but want a private agency like ours to administer the home and provide the personnel. They welcome, too, any supplies for the children such as an agency may be willing and able to provide. Good administration and good care of the children are primarily what they want us to supply. They consider this a valuable service at this time. I, too, feel the work is important. However, we need an M.C.C. delegate at each home and should get them there as soon as possible.

The visa granted me for France was good for one trip only. I have applied for a permanent visa. The Ministry of Health in Paris has promised to help me get it. As soon as I have that I will be able to travel back and forth as often as necessary.

Notes from the Field

Survey for Proposed Colony Telephone System.—Orval Myers, M.C.C. worker in the Chaco and electrical graduate of Purdue University, is at present studying the possibilities of a telephone system for Colonia Fernheim in the Chaco. There is in the colony only one telephone which establishes contact with a government office in the Chaco and thus with the rest of Paraguay. There is however, no intervillage telephone communication. Myers is supervising the measuring of the colony roads between the villages with a view to estimating the costs of construction of such a colony telephone system.—Willard Smith.

From the London Center. — Vernon Toews and May Cressman have come to London Center; John and Eileen Coffman have moved to Taxal Edge; Ellen Harder has transferred from South Meadows to Taxal Edge; Peter and Freda Dyck have moved from Taxal Edge to the Dutch Children's camp at Hull; Henry Buller and Sam Goering have gone to France, the latter for approximately a month and the former to remain and carry on our relief interest there. We are glad to report the arrival from America of Elma Esau.—April **England Notes.**

From Puerto Rico.—The unit chorus was engaged in several full programs of music at the end of March at the La Plata Community Center, Cayey Baptist Church, Henry Barracks (Cayey), and Guayama Methodist Church.—Victor Buller, Dir.

The medical report for the first quarter of 1945 revealed that 2,267 patients visited the hospital outpatient department; 2,694 patients visited the outlying rural clinics and 1,509 patients were received at the dental clinic. Patients hospitalized were 250, with 162 major and minor operations, and 14 deliveries.—Rufus King.

New Fernheim Hospital Near Completion.—The new hospital building is nearing completion; the dentists are already working in their rooms. Recent rains have filled the cistern, with capacity of 7,000 gallons, to the halfway mark. The new building will be used largely for office rooms, while the old building will be particularly remodeled with all rooms equipped for patients.—Willard Smith.

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Thinking about Relief

At the time this copy is being written, the termination of the war in Europe has been announced. At such a time it is not difficult to think about relief.

As Christians who have been praying for the grievous war to cease, this news of an armistice comes as an answer to our prayers. We rejoice that a halt to the war in Europe has been called. But our feelings are mixed ones. Our hearts are heavy because we have entered into the suffering of millions of war victims. We cannot be happy that a nation has been crushed and devastated by the arms of the allied nations. We cannot be under any illusions as to the results and accomplishments of this war. The sowing of dragons' teeth will not spring forth in good will and amity among men and nations.

The conclusion of the war in Europe will bring us into the presence of great opportunities. In humility and contriteness of heart, because this cruel war has taken place, we must arise to assist in healing the wounds and binding the broken hearts of our allies and foes alike. The extent of the need, even by the reports permitted to appear in our newspapers, is stupendous. Our maximum effort and devotion would seem a mere drop in the bucket. But relief service, rendered in the name of Christ and at His behest, is not calculated by the results. We believe implicitly that, should the Saviour bless, a few loaves may feed a multitude. The imperative of the Christian church for the present hour is to hear the voice of Christ and to follow His leading with full consecration. The end of the war in Europe is not the signal to revert to our own cherished pursuits of life; it is the supreme opportunity to witness to the glorious heritage of the Christian church—now that the gods of war have done their worst!

Most of the pages of this issue of the Bulletin have been devoted to materials related to the Mennonite relief effort in England and on the Continent. The work on the Continent, at the present, is only beginning, but one can see in it the shape of a growing program. A reading of Bro. Goering's report on his visit to France will reveal to some extent the lines the Mennonite program will follow. Bro. Goering has visited the Alsatian Mennonite brethren and has not only sought to bring relief to their needy members but has laid the ground work for relief services to others with the assistance of French Mennonite personnel. Such a plan will likely be carried out when the relief work gets under way in Holland and Germany. From the present outlook, a major part of the Mennonite European program will be carried out in Holland. Such a program is being planned with the great need of Holland in mind and also the possibility of working with Dutch Mennonites. To Switzerland, the M.C.C. at the present time is sending $500 monthly to be used through Mennonite channels in behalf of refugee work there.

Christians Serve Their Neighbors

All those who are born of God, who are gifted with the Spirit of the Lord, and who, according to the Scriptures, are called into one body of love in Christ Jesus, are prepared by such love to serve their neighbors, not only with money and goods, but also after the example of their Lord and Head, Jesus Christ, in an evangelical manner with life and blood. They show mercy and love as much as they can; suffer no beggars among them; take to heart the need of the saints, receive the miserable; take the stranger into their houses; console the afflicted; assist the needy; clothe the naked; feed the hungry; do not turn their faces from the poor, and do not despise their own flesh. Isa. 58:7, 8; Rom. 12:13.—Menno Simons.

THE PLACE OF PRIVATE RELIEF AGENCIES

James G. McDonald, chairman of the President's Advisory Committee on Political Refugees, speaking to the heads of several private relief agencies in New York, February 8, 1945, charged that governmental agencies have been making a confusing situation in relief areas, and that "the basis of democratic society will be endangered in France, Belgium, the Netherlands, Yugoslavia, and Greece."

Mr. McDonald commented further: "The more I see of Government agencies in relief work, the better I think of private agencies. There is something particularly incompatible between Government and humanitarian activities. Government always seems to make a mess of them, with very few exceptions. The basic reason is that Government is not really interested. It is generous with words but stingy with deeds—so stingy it becomes a shock and a stench."—N. Y. Times, Feb. 9, 1945.

Craftsmanship in a Prison Camp

Several of the Mennonite relief workers in England have been assisting in a new form of relief service—aid to war prisoners. John Thut, who has seen the significance of such work, writes quite enthusiastically about this form of service and here tells about life in the confines of a prison camp.—Editor.

Imagine yourself living in a barracks with hundreds, perhaps thousands, of others around you in the same situation. There is nothing to do except eat and sleep for days—or years—on end. There are no newspapers, no games to play, and no tools to work with nor materials to use even if you had tools. What would you do?

That is the situation in which the prisoners of war find themselves. The way they answer the question of what to do to pass the time is a remarkable guide to the quality of manhood one finds in prison camps. Ingenuity and craftsmanship find their greatest test in situations such as these, and the ways in which I have seen these qualities exercised are truly astounding.

In prison camps I have seen there is nothing wasted. No bit of packing case or other wood, no label from a food can, no piece of tin or other metal is thrown away. Everything finds some use. Artisans and craftsmen of every description utilize every bit of usable material that might be lying around till the compounds are picked as bare as Mother Hubbard's cupboard. Time necessary to devise and construct an ingenious toy or game or piece of art is no consideration, for time is the only element of which there is too much on hand. Therefore, the more time it takes the better.

What can be made from such scraps? Well, what do you want most, aside from liberty? I have seen excellent violins and guitars, even a big bass fiddle or two, made with wood taken from margarine cases. Odd pieces of wood have been carved into the most delicately formed and beautiful sets of chessmen I have ever seen. One set in particular I recall, with figures only an inch high, each one a perfect statuette of a human being with clearly recognizable features. Even the beards on the faces of the men and the buttons on their clothes are perfectly formed. The only tool available was the craftsman's table knife, sharpened to a needle point on a piece of sandstone picked up in the prison yard. In one camp I have seen two clocks, one finished and one in bits of metal, such as tins, pins, and small nails. Wooden wheels, fashioned on a homemade jig, are perfectly round and true and run as smoothly as many others made on proper machines. Necessary holes were drilled with a stiff piece of wire shaped into a crude drill point at one end and bent into a crank-shaped handle at the other for turning. The weights, two of them, each weighing at least five pounds, were made from lead. It took the man a long time to collect the solder from hundreds of empty tin cans to make these weights, and then the casting of them called for still more ingenuity. But the finished clock on the wall was ticking as merrily and evenly as many another clock I have seen in more favorable situations.

Such ingenuity and will to create deserve encouragement. Practicing these arts and skills is the means of helping these men to preserve their self-respect and interest in life. This is important if they are ever to be able to take their rightful place in civilian life in their homelands. Providing tools and materials for their use is only one of the functions of the World's Alliance of Y.M.C.A.'s in its program of aid to war prisoners, but it is an important one. It has definite possibilities for creating good will in the postwar period, and it will serve to keep alive in at least a few men and boys that creative spirit in art and mechanics so characteristic of central Europeans of the last centuries. Nor is the fact that it is a CHRISTIAN organization that is sponsoring these activities likely to be lost. Every gift, whether books or Bibles, music instruments or music, or tools, can prompt thoughts such as that of the former church organist when he said, "How remarkable that the only organization that is doing anything for us is a Christian organization when our government was trying to eliminate the influence of Christianity!" Or the last sentence of a letter from a prisoner requesting a few articles, "How proud and happy we who were once members of the Y.M.C.A. would be if now in our hour of need it would be that very organization that came to our aid!" The possibilities of good are limited only by our budget and the physical limitations of our staff, but the influence is there and will bear fruit.—John Thut.

To Go To France–What It Takes

To begin with, we know there will be needed visas, passports, photographs, and fingerprints. For these it takes applications, requests, discussions, reviews, guarantees, interviews, sponsors, and recommendations. To get these we entreat embassies, legations, foreign offices, aides, consulates, houses, services, associations, and ministries. Having done this, we have arrived precisely at where one begins to fill out permits for all the above-mentioned and their various requirements. In the course of this, one begins at the top, and by trial and error learns that the first essential is to get an application for a permit to apply for a permit. Thus, having retraced one's steps from this point, we fill in the prescribed forms in duplicate, triplicate, quadruplicate, and quintuplicate on red, green, blue, or yellow papers, and having "struck out that which does not apply" and answered to all the intimate details of one's pedigree, we feel firmly convinced that we have met with all the requirements to the satisfaction of all the concerned dignitaries. Then, clutching a cumbersome sheaf of documents, we wend our weary way home. With head reeling and brow dripping with perspiration, one retires in a state of complete exhaustion . . . but not without carefully placing the documents under one's pillow. In the morning, one awakens refreshed, looks under the pillow and regards with reverence and respect the large envelope there. A deep sense of work well done grips us as we begin the new day. But the end is not yet. During the morning we are made aware of the fact that all our precious and personal papers must be censored. We proceed to comply. A little later we are advised that we still have not completed our "Notification of Removal" form.

To make "your journey really necessary" it takes a supply of food, clothing, office equipment, medical supplies, bedding, personal luggage—and a van. For this it also takes petrol, so one begins anew to fill in applications, forms, permits, and verifications. Then one spends a full day interviewing the secretaries, deputies, and officers of at least three Petrol Commissions, and in the eleventh hour, procures the fruits of one's labors—seven gallons of petrol. This, on the day before departure, is only interrupted by one telephone call—and a very impersonal voice blandly says, "You were inquiring about an exit permit? I'm sorry, but it has not come through yet; Mr. X will not be in until Monday." Needless to say at this stage it takes not only patience, long-suffering, and forbearance, but also an abundance of self-control, to refrain from speaking the thoughts that arise within!

At last all is cleared, packed, and loaded for the much-anticipated entry into France. What it takes? We cannot clearly define; but who it takes? Yes—Henry Buller.—With apologies—A London Center Observer.

Report from Switzerland

The M.C.C. is sending $500.00 *monthly to Switzerland in support of relief work among refugees. These funds are sent through Bro. Fritz Gerber, the Mennonite pastor at Langnau. In a letter, dated February* 16, 1945, *Bro. Gerber tells in a general way about the relief situation in Switzerland and expresses gratitude for the monthly donations.—Editor.*

The need among refugees in Switzerland has grown to be very terrible and sad. Approximately 100,000 civilian refugees, for the most part mothers and children, have to be taken care of with our own supplies. Besides this, importation from abroad has become almost nonexistent. This may well be fatal to the food situation in Switzerland. May the Lord protect our little Swiss country from famine, pestilence, and other wartime hardships and may He permit us to continue our service of love to the poor refugees. Our Swiss Mennonite congregations are poor and would not have enough financial reserves to organize their own relief work. We would not have people capable of doing such work either, as everybody has to rely upon his modest livelihood. We are indebted to you, dear brethren and sisters, and thank you very cordially for your donation which we have transmitted to these poor refugees. We also want to thank you in their name. May the Lord who is rich and the God of all givers reward you and may He in His mercy and for the sake of Jesus Christ soon put an end to the terrible judgment of this war.—Fritz Gerber.

He who would do good to another must do it in minute particulars. "General good" is the plea of the scoundrel, hypocrite, and flatterer.—William Blake.

Constructing the Hutterite Hospital

Early in 1941 a group of Hutterites moved into a territory about 150 miles northeast of Asuncion as neighbors to the Mennonites of Colonia Friesland. This land is far in the interior, removed from large towns, but with many natives living in the surrounding community. This colony was ideal in one respect: It had three doctors—one man and two women. They were qualified to care for most medical needs of their colony, now consisting of about 400 persons; the Colonia Friesland, with about 900 persons; and an uncounted number of native Paraguayans, estimated up to twenty thousand. But there was one lack: housing and facilities with which to work. So, when O. O. Miller came to Paraguay in 1941 he saw the need and made plans for supplying funds. He returned to the United States and soon had the money available—$1000.00 each from the Mennonite, Brethren, and Friends churches, through their respective service agencies.

In October, 1941, I was appointed to come to Paraguay and assist in fulfilling the needs here and to work with local people for completion of the hospital. I arrived in Asuncion, November 16, 1941, and a few days later was in the community where the hospital was to be built. A committee representing the M.C.C. interests (Dr. John R. Schmidt, then an M.C.C. representative to Paraguay as doctor in Fernheim, the Oberschulzes of both Fernheim and Friesland, Mr. J. Legiehn and Mr. K. Kroeker, respectively,) together with the leaders of the Hutterian colony and myself, drew up more definite plans for actual construction of the building. It was to be sufficient to give service equivalent to that of the hospital in Col. Fernheim where Dr. Schmidt has served.

Before many months the exact location had been found, some land cleared, some materials purchased, and on June 5, 1942, the first actual construction of the building was begun by putting up the first of the big spars that held the roof. The method of erecting was unique, I think, in that the roof was put up first, supported by posts placed outside the veranda, and afterwards the walls and ceilings were built below and within the roof and its supports. The main building materials were lumber, sawed from local trees in a sawmill owned by the Hutterites; long grass from surrounding pasture lands to be used in thatching the roof; and sun-dried bricks, also called adobe bricks, made from clay found not too far away, to make the walls. Thus, much of the materials was produced locally. Nails, hinges, glass, cement, screen wire, pump (for well), and such items had to be bought. Labor for construction was divided between the Hutterites and the Mennonites—the latter doing about one third of the work. In return they got a credit against future medical costs. This was also used to subsidize Colonia Friesland which could not afford to pay its own needed medical service.

Previous to completion of this building, the doctors had used makeshift headquarters for their services. They performed operations in a room with only burlap walls. But by June, 1943, part of the building was in use as a hospital. The doctors can now work in more comfort.

Even before the building was finished we had bought quite a bit of equipment. This was used in temporary quarters until it could be moved to the permanent building. Since that time, we have bought additional equipment, supplies, and medicines, until most of the original donation of $3,000.00 is used up. We have almost enough funds on hand, however, to pay for a needed refrigerator and a sterilizer, which are almost unobtainable at present. We plan to hold this sum until they are available.

We feel that the hospital is now in a position to meet all ordinary needs for medical care. We hope it will continue to render its services in a way that is satisfactory to all concerned. I am very happy to have been able to work with this project from start to finish.—Vernon H. Schmidt.

Please accept our most heartfelt thanks for the wonderful collection of clothing which you have so kindly sent for the bombed citizens of Bath. We are most truly grateful and this splendid gift is of the greatest possible help to us. It is difficult to put into words what we feel about all the kind friends who have come to our assistance during the dark days which we have been going through.—Women's Voluntary Service, City of Bath. May, 1942.

Peace Activities

TIFFIN INSTITUTE

Considerable interest on the part of Mennonite C.P.S. men has been shown in the opening of a project at Tiffin Institute, Tiffin, Ohio. More than 125 men have volunteered for this unit which will be comprised of 25 men. Tiffin provides the first opportunity for men from Mennonite camps to serve in a school for epileptics. It is a new institution, recently purchased by the State of Ohio. Dr. Jerry Price, outstanding leader and authority on the treatment and care of epileptics, will be superintendent of the school. Progressive measures for the care of epileptics will be put into practice. Epileptics are really quite normal people and are usually misunderstood by the public. When given expert medical treatment and permitted to live in an environment where they are not socially ostracized, eighty per cent respond and are able to lead relatively normal lives.

Tiffin Institute will be administered in somewhat the same manner as a vocational training school in order to provide a normal and free life for epileptics. Wards and attendants will be absent. The twenty-five C.P.S. men who will be employed at Tiffin will serve in maintenance capacities and in farming the 600 acres of land. Tiffin provides an unusual opportunity for C.P.S. men to render a worthy service in behalf of relatively normal people.

FAMILY LIFE IN C.P.S.

Letters from C.P.S. men and camp newspapers indicate that the number of engagements, marriages, and children of C.P.S. men is continuing to increase. We now recognize that time spent in C.P.S. is part of our life and that we cannot and/or should not postpone certain parts of living. Significant, also, is the number of C.P.S. wives who have come to work in hospitals and training schools where their husbands are assigned and who, together with other wives, have come to live and work in communities near their husbands' camp or unit, and are making helpful contributions to the life of the community.—**Information, March 30, 1945.** (Friends C.P.S. Newsletter)

MENNONITE GROUPS IN C.P.S.

A comparative study of the distribution of Mennonite men in C.P.S. camp on the percentage basis is as follows. The analysis is as of March 1, 1945: Brethren in Christ, 108 men, .032; Central Conference Mennonite, 44 men, .013; Church of God in Christ Mennonite, 154 men, .046; Conservative Amish Mennonite, 111 men, .033; Defenseless Mennonite, 14 men, .004; Evangelical Mennonite Brethren, 38 men, .011; General Conference Mennonite, 598 men, .178; Hutterian Brethren, 11 men, .003; Krimmer Mennonite Brethren, 31 men, .009; Mennonite, 1,497 men, .446; Mennonite Brethren, 209 men, .062; Mennonite Brethren in Christ, 31 men, .009; Old Order Amish, 415 men, .124; Old Order Mennonite, 66 men, .020; other groups, 34 men, .01.

Side Camps on West Coast

During the coming fire season, side camps, auxiliary camps to the main base camps, will be increased in number on the West Coast. These side camps are organized mainly for fire protection and suppression purposes. During the past several years the religious agencies have found it rather difficult to administer these subunits and in several cases the understanding with the government project superintendents was not altogether too clear. In light of these past experiences, an effort has been made by the church agencies, in conferences with the government agencies, to decide upon a clearer policy for side camp administration. Albert Gaeddert, general director of Mennonite camps, spent most of April on the West Coast taking part in the school for the leaders of side camps at Camino, California, and contacting the regional offices of Forest Service, National Park Service, and Soil Conservation Service in San Francisco and Portland. These contacts were imperative, it was felt, especially in light of the recent decision of the project agencies and Selective Service to transfer 500 additional men to the West Coast to be available for an expanded side camp program.

Congress and the C.O.

Few Congressmen or Senators have been willing to assume responsibility for presenting the viewpoint of conscientious objectors to the Congress. There has been, however, a general tolerance among legislators which indicates an acceptance of a minority group. The House, in considering the recent May-Bailey bill, included a provision for conscientious objectors and has approved similar legislation in the nurse draft bill. Veterans' groups have, in the past, urged Congressional opposition

(Continued on page 8)

Epidemics in Bengal

Malaria is the worst of India's scourges and is one of Bengal's chief health problems. Smallpox is taking its toll constantly, in spite of much effort to promote vaccination of the populace. You have to see cases as I have seen them here to have the horror of it pressed home. Yesterday, cholera appeared in one of the villages which we are serving. These diseases and others of which I might write are always found in India and all too frequently assume epidemic proportions. They are to be expected on the heels of such a famine as raged here. Then there are the numberless ills that are the product of ignorance, superstition, poverty, and the general lack of sanitary facilities.

All the relief organizations with which I have made acquaintance carry on some form of medical work. Some have doctors and nurses; many have only workers such as we are employing at present, persons who have some practical knowledge of medicines and can do a very good work in the dispensing of antimalaria drugs and other simple remedies. The usefulness of such persons is multiplied when they can be organized into a mobile medical unit under qualified medical supervision.—J. Harold Sherk.

(Continued from page 7)

to legislation favorable to C.O.'s, but in recent months there seems to have been a willingness on the part of veteran organizations to permit governmental officials to handle the problems of a religious minority.—Paul Comly French in **Four Year Report of C.P.S.**

Bible Distribution in Puerto Rico

Since the very beginning of the relief unit in Puerto Rico, the Mennonite Church has looked upon this project as soil for the planting of a Christian mission. A gratifying prospect toward that goal is the distribution of Bibles and Testaments in the community. Launched in August of the past year, this work has grown in proportions from the giving of a single Bible at no cost to the recipient, to the giving of approximately seventy-five Bibles or Testaments in the month of March, 1945. To date over 250 have been given to the people of La Plata and surrounding communities.

Real opportunity for leaving a positive testimony was first seen by distributions to hospital patients. A Bible was placed on each bedside table and it was a pleasure to observe the eagerness manifested in reading the Word. One patient would read aloud to others in the same hospital ward. All patients were anxious to have a Bible of their own, and even several who could not read requested one saying that a son or a daughter in the home would read it to them. More recently our policy has been to offer a Testament in preference to the whole Bible, except in cases where the entire Bible is requested. Since it seems in order to get the fundamentals of Christian teaching, it is important to begin with the New Testament.

This work has been supported financially by donations, chiefly from our home churches, and by individual gifts. Its future is dependent largely upon such contributions.

I MUST REMEMBER

I've often thought, with Andrew, what are these
Five barley loaves and two small fish among
So many who are hungry, I have hung
Back with my little like the one who sees
A highway to be built and thinks that his
Spade's insignificant—I have forgot
The simple homely lunch the lad had brought
Was a beginning. So my little is
Not really unworthy, I must remember, but
The start of something greater, some new good
That's larger, lovelier than I am aware
Of now. I must remember always what
Happened, that far day, when He took food
And broke it for five thousand, after prayer.

—Elaine V. Emans.